AN

ANTIDOTE

AGAINST

The errour in opinion of many in theſe daies concerning ſome of the higheſt and chiefe Duties of Religion:

AS

Adoration, Almes, } *Faſting, and Prayer.*

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1 Theſſal. 5. 21.

Prove all things, hold faſt that which is good.

1 Eſdras 4. 38.

As for the truth it endureth, and is alwaies ſtrong, it liveth and conquereth for ever.

LONDON,
Printed by *E. Griffin.* 1647.

LONDON:
Printed by E. Cowlin. 1847.

TO THE
Right Honourable,
and moſt worthy of all
Honour,

My Honoured Lord,

TO ſay nothing of your Vertues, nor my obligations, (which indeed the higheſt and beſt Language would rather dero-

gate from, then any waies expresse.) In obedience to your commands, that as a Law must ever regulate my actions, I here present you from the Presse with what you have already seen in loose Papers; yet so as I have not presumed to passe it under your name; because denying it the subscription of my owne, and too unworthy of such a Dedication; though truly you could not blame me, had I offended in both, since I onely give the mettle, you the stamp that sends it abroad

for

for good and currant; ſo as you owe me pardon and vindication if it ſhall reflect upon either, ſince I reſigne both my own will and judgement to yours, and become rather paſſive then active in publiſhing theſe indigeſted thoughts, being in all things reſolved to expreſſe my ſelfe

Your Lordſhips in all

affection to be

diſpoſed of.

To the Reader.

Gentle Reader,

I Have observed a double errour amongst the men of these times in the too long reteining, or too forward anticipation of their thoughts. For some phlegmaticke and melancholy constitutions, like rich Mines, keeping their Oare within themselves, ever carry their Candle in a darke Lant-

Lanthorne to see their own
way by, not to guide others;
or are weaving a garment all
their lives to weare onely to
their graves. When others
to the contrary, of more san-
guine and fiery natures, like
the Israelitish women, are
for war in their births, and
so they may be delivered but
of a little vain-glory, flattery,
envy, ingagement of opinion,
or the like, never consi-
der how abortive and mis-
shapen an issue they bring into
the world, formed rather out
of the foame of the brain then
any solid matter. But I de-
sire to avoyd both extreames,

and

and would neither be the Box of Oyntment that holds all within and poures out nothing, nor the leaking vessell that is ever emptying it selfe of what it receives, though never so offensive and nauseous. For as I professe against the thinking of any thing that comes from me worthy a publique owning, so I decline not the satisfaction of some neere friends, that have engaged me to expose this short account of some of my private meditations to the severity of others opinions. Though I am not unsensible of the prejudicate prejudice they will meet with abroad;

abroad; since I see truth
selfe in many things of th
nature insulted upon, an
cryed against, as Christ wa
amongst the Iewes, not Bara
bas but Jesus; not errour
but innocence must be the Sa
crifice and suffer for the pe
ple. Yet under this contem
and annihilation (like our Sa
viour upon the Crosse) it is
greatest triumph because n
conquered, when crucified,
will rise againe more glorio
for being now buried so lo
in infamy and disgrace. An
if I can but contribute th
Glow-wormes shine, or lea
twylight to its manifestati

To the Reader.

In these benighted times of ignorance (wherein we are become blind by seeing too much of our new pretended Light, when the great Luminaries of our Church have either withdrawn their influence, or been cast out of their Orbe) I shall truly rejoyce, and willingly beare their censure that have not charity to pardon my failings; since in that affection I am the same to all, we ought to maintaine to one another, and could wish my selfe a Sacrifice for their good, and the Churches prosperity.

Farewell.

Of Adoration.

THough God as He is *I am*, a perfect and ſingle being of Himſelfe, all goodneſſe, the ſpring and Fountaine out of which all other beings and perfections flow, might have enjoyed an eternall complacence, felicity, and happineſſe, in Himſelfe; altogether uncapable of Acceſſion or Diminution: yet for the fuller manifeſtation of Himſelfe in the Attri-

Attributes of his Power, Me
cy, Juſtice, and the like; h
made the goodly frame of t
whole Univerſe, and place
man at the foot of the accoun
as his laſt and greateſt work
of Creation, to ſumme up an
recapitulate the ſeverall b
ings and perfections of all th
reſt. Though he imprinte
upon every one ſome viſib
footſteps of an inviſible Deit
making every creature lik
ſo many ſeverall Character
ſome greater, ſome leſſe, b
their orderly being put toge
ther, as Letters in the Preſ
to ſpell his name *Jehovah* to u
from a moſt legible hand;
Name not known to *Abraham*
Iſaac, and *Jacob*, *Exod.* 6. as
importeth the Eternity of h
Eſſence, who was *yeſterday*,
day, and the ſame for ever; paſ
preſen

ſent, and to come, with the ſtence and perfection of all ngs in him. So as with Saint *rnard* we may ſay, God is e being of all other crea- res; as they are of Him, and Him, and from Him: not at they are the ſame with m, or that He is. A Name of eet ſounds (*litteræ quieſcen-*) and of that immoderate verence amongſt the Jewes one obſerves) that it was ver named but once a yeere, d that by the high Prieſt; d being compounded of ur Letters, (as ſome ſpecu- ive men collect) did myſte- ouſly expreſſe the three Per- ns in the one Godhead to , and Incarnation of His ane. The firſt, ſignifying ower for God the Father, e ſecond Wiſdome for God

 the

the Sonne, the third Love
God the Holy Ghoſt;
fourth a repitition of the
cond, to ſhew the reconcil
tion of two natures in
Perſon of Chriſt: Altogeth
to declare Gods awfull a
ſtupendious Majeſty, his Pr
tection in ſupporting, Prov
dence in guiding, Tenderne
and compaſſion in caring
man, to whoſe nature he w
united; and by it to challeng
all the returnes of gratitud
ſervice and honour, our ſoul
and bodies are capable of pr
ducing, as the end of our cre
ting. For God made all thin
for the uſe and ſervice of ma
giving him the ſole Monarch
over the creatures; and ma
for his own glory onely,
ſerving to Himſelfe a ſing
propriety in him. So that

wou

ould be the greateſt ſacri-
dge in the world to rob God
any part, ſince He hath from
l eternity conſecrated the
hole man to his ſervice. And
herefore it is not enough to
ive Him *inward feare* without
tward reverence, nor a par-
all, but an univerſall obedi-
nce, hand and heart, ſoule and
ody, with all the members
nd faculties of both, concur-
ng in all acts of his worſhip in
eir ſeverall expreſſions of
eale, piety, and devotion.
nd not make it our Religion
be irreligious; nor with
any in theſe times, account a
zy, proud, affected negli-
ence, the beſt poſture to ſerve
od in. For ſurely though the
ody may act the Hypocrite,
a faire flower appeare upon a
ithered ſtalke) and perſonate

devotion without the ſoule
the ſoule can never praiſe Go
as it ſhould, but the body wi
beare its part in the Harmony
and (ſo farre as place and othe
circumſtances allow it) wil
make it all without as well a
Pſal. 10.3. all within, *Pſal.* 10.3. praiſe th
Lord in the moſt awfull, reve
rentiall, humble, and decen
poſture it can compoſe it ſelf
to, ever ſhaping its behaviou
by what opinion and the cu
ſtome of the place account
moſt expreſſive of inward de
votion, and outward ſubmi
ſion, even ſuch as in civill u
ſervants uſe to pay their ma
ſters, Subjects their Kings,
humble humility it ſelfe (th
more to ſpeake Gods glory)
it were poſſible in theſe u
accented inarticulate yet lou
voyces. Though, as the ſoun

ule the touch of the ſtring, the
Go nne by its operations, the
wi tificer by the building he
ny ſes, the temper of the body
the the Pulſe; all theſe out-
wi rd expreſſions ſhould pro-
l a d from, and declare inward
th oits, our corporall actions
eve m our true mentall piety, as
cer eccho from the voyce that
elf mes it. For the Adoration
ou the body is but the body of
cu loration, the devotion of the
int le the ſoule of devotion,
de hat it animates and actuates
ni the reſt; even the whole man
u the manifeſtation of Gods
ma ry, knowing the moſt Hea-
, t nly Anthemes and beſt Har-
th ny ariſes from all parts in
) nſort together. Nay indeed
ur s but a maymed and ble-
ou ſhed Sacrifice, (which is to
in phane Gods Altar) if we
b

leave any part behind, a
bring not the whole man
him, our bodies as well
ſoules; ſince both with Sa
Paul will but make up our r
ſonable ſervice, in that *we*
bought with a price, (purchaſ
His by emption and redem
Rom. 12. tion) for that end, *Rom.* 12. A
if the heart, the *Primum mob*
be his, it will carry all the i
ferioure ones with it, *The e*
to looke up unto the hils fr
whence commeth our ſalvati
the hands elevated for an e
ning ſacrifice, the knees bow
in an humble ſence of o
nothingneſſe, and Gods o
nipotence, His Majeſty a
our vileneſſe, with a caſti
down the whole man in
dreadfull reverence of his a
full and glorious preſence
his Ordinances. This outwa

co

omportment ever ſhould fol-
ow true inward piety, as the
adow the body. Nor can
igh elevated and Spirituall
bjects be known to us, or
ade legible, but in their ef-
ects; nay, there are no other
erſpectives for dimme nature
o ſee the glimering of Gods
lory in them by the incarna-
ion of Himſelfe in his works,
or can he otherwiſe (*quoad
os*) reveale himſelfe then *ad
xtra*. How then can we weak
nen thinke to bring glory to
God from our works *ad intra*,
peake his praiſes in a liſping
alfe-worded Language, with-
ut a vocall and operative one?
hen the true counterpart and
noſt unerring copy of the
oules affections is the bodies
ctions.

Nor doe I in this contend
for

for corporall worſhip, as
ceremony (a thing of decenc
and fitneſſe, or arbitrary only
but as a morall duty; and o
of the higheſt parts of Go
worſhip; if we conſider it b
its contrary, the grievouſnes
of the ſinne of Idolatry, an
the ſevere puniſhments due t
it, the manner of ſerving Go
being the next Commande
ment to that of having a Go
to ſerve, and a devotion mo
free from all ſelfe-reflection
in its performance, in that
brings nothing to man bu
ſhame (when he covers him
ſelfe with confuſion as a Gar
ment to give the more glor
to God) whereas in prayer
and many other acts of devo
tion, we doe not diveſt ou
ſelves of ſelfe intereſt, bu
with the good Husbandma
plough

lough and ſow in hope of a
ich harveſt and bleſſed return.
nd it were a ſhame to Chri-
ians to be ignorant of this,
hen the very Heathen by the
wilight of nature, that knew
ot the true God, did ever
orſhip their falſe ones in
hoſe poſtures that in their uſe
nd acceptation were moſt ex-
reſſive of reverence and hu-
ility. And not farre to ex-
eed them as well in the ſem-
lances as realities of piety, by
nimating and ſpiritualizing,
s it were, this bodily worke,
(or rather worke of the body)
o make it become a ſpirituall
Sacrifice to God, as well as
aſting, Almes, and the like,
Heb. 13. which yet are onely
ſo conſidered in their ſpring
nd firſt iſſue, (the ſpirit wor-
king by corporeall Organs
and

and instruments, and the
Ocean into which they run
all terminating in Gods glory
For in holy duties *Finis d*
formam, and addes truth t
the Spirit, manifests and de
clares that we *worship in spir*
John 4. *and truth*, *John* 4. the corpo
reall act taking its impressio
from the Spirit, sealing an
ratifying the dictates of th
soule, turning the man out
ward, and making that see
which is invisible. But to b
more cleare we will define th
duty thus:

Adoration is an act of devo
tion terminated in God, as th
onely object in which soul
and body should concurre i
their severall operations and
waies of expressing of thei
awfull, pious, and reverential
apprehension of his Essence
and

Attributes, and humble
proaches to ſo dreadfull a
jeſty. Now this religious
rſhip (which *Scotus* in lib 3.
t.9. cals *Pietas vel Dei cultus*)
*dilectione, Sacrificii exhibi-
ne, atque reverentia conſiſtit*,
(ſaith he) and is a morall
rtue properly referred to
tice, as performing to God
ribute onely due to the Su-
eame firſt and chiefe Good,
cluding three acts in it.

1. *Actum mentis, quo appre-
dimus Perſonæ honoratæ ex-
llentiam.*

2. *Actum voluntatis, quo nos
i ut inferiores ſubmittimus, &
debitis officiis agnoſcere prom-
ſumus.*

3. *Actum corporis, quo ſignum
ſtræ Demiſſionis oſtendimus,
oſtratione, inclinatione Capitis
genieulatione, & ſimilibus.*

And

And therefore the Schoo
men ſay, As temperance
good, *in ordine ad ſe ipſum*
Juſtice, *in ordine ad proximum*
ſo Religion (which is *Pietat*
vinculum) *in ordine ad Deum*
and is to ſhew it ſelfe in Ad
ration as one of the highe
duties of piety, from the co
ſideration of the infinitely ra
ſed excellency God hath
himſelfe, as Authour bo
of our Creation and Beati
cation; and this in the mo
full way of manifeſtation th
whole man is capable of pe
forming. So *Damaſcen*, and *Th*
Aquin. qu. 84. inferre. *Qu*
duplici natura compoſiti ſumu
intellectuali ſcilicet & ſenſibi
Duplicem adorationem Deo off
rimus, Spiritualem quæ conſiſt
in interiori mentis Devotion
& corporalem; & in omnib
actib

ſibus id quod eſt exterius, re-
rtur ad id quod interius, ut per
gna humilitatis quæ corporali-
r exhibemus, excitetur noſter
fectus in ſubjiciendum ſe Deo.
ut as motion from life, *ex*
irituali Devotione procedit, &
eam ordinatur, The ſoule
uſt be the *Alpha*, and God
e *Omega* of it, which we may
metime illuſtrate by a ſimi-
ude.

For as prayer is firſt in the
derſtanding, and then in
ords as its image, reflection,
d interpreter: So Adora-
on muſt be firſt in the inward
an (as the child quickned in
e wombe) and then it will
in the throws and paine till
be brought forth into action.
humble ſoule (if truly and
owingly pious) never inha-
ing but in a lowly body;
for

for Adoration being firſt ſ
ted in the underſtanding fr
the apprehenſion of God
the primative and chiefe goo
and then in our wils ſubm
ting our ſelves to him with
reverence and devotion, f
conveying ſome of that goo
neſſe to us; in giving us n
onely a being, but the beſt
beings here, with title to
eternall one hereafter, w
ſhew it ſelfe in ſome ſtam
upon the Wax in the corp
reall acts of Incurvation, Pr
ſtration, and Genuflections, *i*
terpretativè. And good re
ſon, ſince we cannot by ſen
(*Attingere Deum*) lay hold
God, we ſhould by ſenſib
ſignes ſtirre up our ſelves
ſeeke Him, and publiſh o
reverentiall feare in this Ou
rent of humility towards o

Make

aker, and teach others by
e ſhorter and compulſory
ay of example, *Gal.* 2. 14.
give glory to God on high
falling before his footſtoole
re below, Pſ. 95. 2, 11, 27, 29. 2.
eb. 12. 28. Micah 6. 6. Yet we
uſt not conceive the acts of
e body to be ſimply religious
themſelves, but become ſuch
nely (*intentione agentis*) by the
ntention of the doer, from all
hich we will raiſe ſome ſhort
onclusions bottoming them
pon the ſureſt foundation,
ods holy Word.

Firſt, that *Adoration*, or any 1
utward act of expreſſion,
hich by Divine inſtitution,
r its own ſignification ought
o be referred to God, is Idola-
y if exhibited to any crea-
ure in a religious way; Though
civill worſhip or reverence
of

of ſubjection is due to oth
in regard of ſome particul
eminency and dominion giv
to them from God; and
they are a ſhadow, a dar
picture, or dimme charact
drawn in little of that origin
greatneſſe which is in God,
Him as in the fountaine,
them as in the ſtreames, *deriv*
tivè, weake and imperfect. A
thus S. *Auguſtine* (*lib.* 22. *cont*
Fauſtum, *& de verâ Religion*
cap. 55. ſaith we may hono
the Angels in theſe reſpect
Charitate, not *Servitute*, 1 *C*
11.10. *Col.*2. *Rev.*19. And
may worſhip the Martyrs
we would men in this life, wi
a reverence of love and Soci
ty, or we may honour the
by imitation, not in our dev
tion.

Secondly, That Chriſt hi
ſel

(ſo jealous is God of this
of his honour) *Inadorabi-*
ſt ut creatura, ſi dividas ſub-
us intelligentiis quod vide-
ab eo quod intelligitur; is not
e adored if conſidered in
humanity alone; yet *ado-*
us verbum cum carne, id eſt
ens carnem ſibi unitam, is to
dored as conſiſting of two
ures, which by perſonall
hypoſtaticall union make
one perſon, the humane
ure onely exiſting in the
ne, who tooke the nature
ly, not the perſon of man.
upon this ground ſay the
oolmen, *Non debet excludi*
mino adorationis Caro, licet
non ſit ratio adorandi, it
be performed *ſenſu com-*
to non diviſo, in the *concrete*
abſtracted ſence, *Iſa.*45.14,
Pſal. 2. 10. *Matth.* 28. 9,15.

and

and was so practised and p
phecied on, *Matth.* 8. 2, 9,
15, 25. *Psal.* 45. 11, 72, 9, 11.

3 Thirdly, that Adoratio
the negation of it to any cr
ture establishes the duty
Exod. 20. Deut. 4. wards God, *Exod.* 20. *Deu*
And that the Glosse obser
is expressed in two wo
bowing down and *worshipp*
that as *Adorare consistit in*
exteriori vel effectu, *Colere*
in affectu vel actu interiori,
might contribute all our po
ers, both notions and moti
to the advancement of G
service and glory. Nor is
duty onely founded in the
gative precept upon wh
Daniel the third is a large
raphrase, but enjoyned u
the first Commandement b
by *Moses* interpretation, *D*
4. 6. and our Saviours C

nt *Matth.* 4. which is *affir-*
tive to God, but *exclusive*
. all other creatures, and
nits not the use of Images,
any other representation,
citative nor *objective* as a
tive to, or termination of
worship in the acts of it,
ough the Schoolmen by
t distinction have turned
r peoples devotions into
latry and superstition) least
luction follow as a punish-
nt upon our disobedience
rebellion, *Heb.* 2. 18, 20.
40.18.

Fourthly, that Adoration
s not onely commanded in
Law, and often repeated
the Gospel, (*a*) but pro-
esied on under such a phrase
comprehends and signifies
whole worship of God (*b*),
that it did alwaies accom-

C pany

a Matth. 4. Heb. 12. 28 Rev. 15. 4, 19, 10, 22, 9.

b Zeph. 2. 11. Isa. 45. 23. Psa. 2. 3, 11 22, 27, 72, 11.

pany Gods worſhip both
publique, for the giving gl
to God, and good example
c 1 Sam. 1. 19. Nehe. 8. 6. 2 Sam. 12. 20. Ier. 7. 2. 2 Chro. 20 18. 29. 28, 30, 32, 12. Exod. 34. 8 Deut. 26. 10 Iohn 4. Pſalm 5. 7. 22. 27. 29. 1, 2. 45. 11. 86. 9. 66. 4. 95, 96, 97. 7. 132, 138
men (*c*); and uſed as an abrid
ment and ſumme of all ot
duties and devotions by
Jewes; for when ſome preſſi
and extraordinary occaſi
would not allow them ti
for more, they onely went
the Temple, worſhipped, a
departed, as ſome of th
ancient Rabbins affirme. A
if they did not worſhip wi
out praying, they never I
ſure prayed without worſh
ping, but in that ſtrove
give him the glory due unto
Name (*d*); and the Church
due reverence (*e*): in rega
of Gods more efficacious a
glorious preſence there (*f*
d Pſal. 29. 1, 2. Deut. 6. 10 Jere. 26. 2. Zach 14. 16 17. Acts 8 27. 24 10. 1 Cor. 6. 20. (*e*) Lev. 19. 30. 26. 2. *f* Mat. 18. 20. Pſal. 27. 4. 48. 9. 26. 2. 105. 4. 2 Chro. 7. Pr 34. 1 Kings 8.

d the ſervice and attendance
the holy Angels to protect
d guard us, 1 *Cor.* 11.10. *Heb.*
5. *Pſalm* 34.7. *Micah* 6. 6.
e. 5.1.

fthly, that as Adoration was
vaies accounted a part of
ds publique worſhip, ſo it
s ever practiſed with moſt
erty in the private devoti-
s of Gods ſervants; to evi-
nce to themſelves the inte-
ty, zeale, humility, and affe-
ons of their own ſoules, and
the actions of the body to
re up their devotions (*g*), *g* Dan. 6.10 Luk. 22.41
d to ſhew that being but
ſt and aſhes (which was *A-*
hams Prologue to his prayer
n. 18. 17.) they would yet
th *David* become *more vile*
God, 2 *Sam.* 6.20,21.

Sixthly, that Adoration is
ceremony we may collect

from thoſe expreſſions t
very Saints and Angels in He
ven uſe in their devotions (*h*
but a *morall* and *perpetu*
duty, one of the eſſentials
true piety, and to continue b
yond the meaſure of time
ſelfe, untill, at, and after t
day of judgement in the glo
of the Saints, where no cer
mony is, *Rev.* 13.7. 4.10.1
5,14,11,16,17.

h Rev.7.11 12. 22,5, 14.

Seventhly, that Adorati
hath not onely precept for
foundation, but for its ſuppo
the practice of all holy m
upon earth, *Diviſim & conj*
ctim, ſingle, or as particul
men multiplied into a congr
gation both in private a
publique devotion (*i*); N

i Acts 20. 36,21,5. Mat. 28.9, 17,15,25. Exod.34 8. 2 Sam.12.20. 1 Kings 1.47 2 Chro.7.3. 20.18. 29.20. Eſth.10.1. Neh.8.6. Jo 20. Exod.33.10.

Chr

Christ however in other things
umbled, in this did humble
imselfe(*k*). And if God did
his for man, shall not weake
an put the greatest debase-
ent upon himselfe to exalt
is great God? Nor doth *Iohn*
.20. forbid it, but requires
he spirit as the chiefe ingredi-
nt in it, *verse* 23. and both as
n effect and high end of Gods
Word preached, 1 *Cor.* 14.25.
*Matth.*2.

k Luke 24. 41. Mat.16.39

But some may object that
his was reproved in *Iosh.*7.10.
nd a contrary practise men-
oned in *David*, 2 *Sam.*7.18.
To which I answer, that
oshua in his holy consternation
nd prostration of himselfe,
as not checked for the act,
ut the excesse in it perhaps, or
ther for not endeavouring
rst to finde the sinne, the cause
of

of punishment before the r
medy; the soare, before h
applyed the playster. An
for that where *David* is said
sit at prayer, wee must tak
notice that the same word
the originall (as some learne
men observe) from *Gen.*27.4
*Levit.*14.8. 1 *Sam.*1.22. 20.1
2 *Sam.* 19.32. compared wi
2 *Sam.* 7.18. that in all the
places the same word is use
in the originall tongue, and
not to be understood of th
gesture of sitting, but the co
tinuing in a posture of praye
As *David* in the like case is sa
to remaine before the Lor
From all this result cleare
arises, that such gestures
most expresse a reverentia
feare, were commanded b
God as a morall duty practis
by his Saints, and are to b
imitate

imitated by us in our addreſſes and approaches to God, ſo farre as conveniency of place, age, or infirmities will permit. And if we cannot kneele nor fall down, which is a poſture in theſe times fit rather for the freedome of a private retirement then our publique devotions, to avoyd ſpirituall pride which often grows and ſprings out of an affected humility, and the too forward cenſures of others, let us preferre Mercy before Sacrifice in this even to our ſelves, *Matth.*12.7. for God will allow it, if we offer all in our power, even ſtanding in prayer where we have no roome nor power to kneele (*l*): And where we can doe neither, with old and weak *Jacob*, let us worſhip in ſuch corporall expreſſions as we can

(*l*) Neh. 9.2, 5. Luke 18.13

(m) Gen. 47. 31. Hab. 11. can arrive at (*m*); yet a Minister kneeling even i prayer is sometimes dispens ble, when standing in the Pu pit will make his voyce th more audible and diffusive Gods Word, and tends mo to edification (*n*); for thoug the obligation thereunto bind

(n) 1 Cor. 14 17. *semper*, it doth not *ad semper* alwaies in the habit, not i the act, as in the comman of honouring our parents still in disposition, not i expression of it, though mo chiefly.

1. When we come into God house in regard of its *relati sanctity* called the *beauty of ho*

(o) Psal. 5. 7. 96. 9. 99. 13². 1 Sam. 1. 18 2 Sam. 12. 20. Isa. 60. 14. *nesse*, in that Gods face shine most there in his Ordinance and efficatious presence (*o*) though reflecting most honou where he is honoured mos

which

which made *Salomon* com-
nand this reverence in say-
ng, *when thou goeſt into the*
House of God looke to thy feet;
nd the Prophet at the go-
ng out of the Temple, *Ezek.*
6.2,3.

2. When we prepare and
iſpoſe our ſelves to Prayer,
doration is the beſt in-let to
ur devotion. So *David*, *Come*
et us worſhip (*or worſhip in our*
firſt approach) *fall down*, *and*
kneele before the Lord our Ma-
ker (*p*), to witneſſe our humi-
ity, fall, and low eſtate in
Adam by our nothingneſſe,
he more to advance Gods
glory.

3. When we ſum and ſeale
p our prayers with *Amen* (*q*),
both as it is the Name of God,
*Rev.*3.14. which we are to ad-
mire and reverence in the
ſence,

[p] Pſal.95.

[q] Neh.8.6 Rev.5.14. 7.12. Heb.11,21

ſence, not ſound; and as it is a ſhort repetition of what went before, and profeſſion of our concurrence with them, which made the Apoſtles wind up all their Epiſtles with it, in that it is *Cingulum conſenſus, & votum deſiderii noſtri.*

4. When God approaches to us in any extraordinary manifeſtations (*r*) of mercy or juſtice (*ſ*), our receiving of benefits (*t*), returning of thanks (*v*), or bringing any other Sacrifice to God (*w*), *votive*, or *devotive*, *Gen.* 14. 22. for God will not accept of meane, negligent, and perfunctory duties (*x*), nor ſuch ſervice and reverence as an earthly King will ſcorne and reject from his Subjects and vaſſals.

r Gen. 18. 23. Iob 40. 4. 46. 6. Luke 5. 8. Gen. 28.
ſ Iob 1. 20.
t Exo. 34. 8
2 Chro. 7. 3 20. 18. Pſ. 102. 21 Rev. 11. 16 17.
v Gen. 24. 25, 52. Gen. 47. 31 Heb. 11. 21
w Heb. 13. Deut. 6. 10. 26. 10. Micah. 6. 6.
x Mal. 1. Pſal. 99. 131 138.

Now

Now as the time is *Alwaies*, so the place must be every where (*y*); though amongst the Jewes it was performed either *in* or *towards* Jerusalem, for uniformity, Gods promise of his vertuall presence being there (*z*), and *Christs comming*, whose types were there treasured up in the Arke; and not for any inherent holinesse; yet Christians may, if commanded, worship (as they did) towards the East, for the order and regulation of their devotions, the commemoration of our great benefits by Christ, the expectation of his second comming, the appearing of our Sunne againe in that Horizon, and the usuall exhibition of Himselfe, *his body* and *blood*, in that part of the Church. But then it must not be done

y Joh. 4.20

z 1 Kings 9.3.

to

to the ſcandall of our brethren, nor ſo repeated as if the Duty were riveted locally or fixt to any place, ſince Churches and the moſt holy parts in them, 1 *Kings* 8.6. though eſtimation may make a difference, have no inherent, but *relative* and *repreſentative holineſſe* in them; nor had amongſt the Jewes, though their Three diviſions were ſanctified to three functions, the Holieſt to the divine preſence, in that all the Types were kept there, the holy of Holies for the Prieſts Sacrifices and Leviticall Rites; the outward Court or Atrium for ſingle worſhip, Prayer and Doctrine. The two firſt were buried with the Temple, the laſt onely is common to all (*a*), ſo as all ought to concurre in a reverentiall way of ſerving God

(*a*) Iſa. 56.7. Iohn 2.

God in places ſet apart for thoſe pious uſes.

But to ſumme up all, let us conſider Adoration, 1. *Quæ Origo ſuæ productionis.* 2. *Exhibitio honoris.* 3. *Ratio exhibitionis.*

And in the firſt is *Actus fidei, nam fides oſtendit cur principaliter Adoratio ſit exhibenda.*

2 *Actus Charitatis; nam charitas facit diligere Deum, ut optimum & ſummum bonum, & per hoc imperat & facit adorare Deum.*

3 *Actus Juſticiæ*, and ſo *vel reddit æquale, vel poſſibile*; it returnes either what is due and equall, or what is poſſible. But becauſe we cannot performe the firſt, we owe the ſecond in all expreſſions of duty, reverence and devotion humane nature and a created being can attaine to. Thus *Ranevius* in

in *lib.* 1. *de Adora.* As it is th
one great end of Gods wor
preached (*b*), and pureſt act o
outward piety, the beſt draw
Picture of inward reverence
for the acts of the ſoule ar
ſecret and myſticall, and onel
intelligible in *Veſtigiis*, as th
prints of the feet declare th
way we walke in, the bene
ficence of the hand the bene
volence of the heart, th
going as low as we can in co
porall geſtures, the depth
our humility and ſoules devo
tion; and this not onely in re
ſpect of man, but God, wh
judges and rewards us acco
to our workes, *though the ſea*
cher of the hearts and reines
not according to intuitiv
knowledge, but outward ma
nifeſtation and evidence.
as the beſt title to our

(*b*) 1 Cor. 14. 25.

vanc

ncement ariſes from our
eateſt abaſement of our
lves, our glory heightning
om our ſhame. For like the
eacock when he moults his
pall Feathers to enrich his
lume, our diveſting our
lves of all outward great-
ſſe, and caſting our ſelves
wne at Gods footſtoole, is
e way to be cloathed with
nour, and raiſed to a
hrone; like the beſt Timber,
hich ever growes higheſt up-
ard when moſt rooted and
epeſt in the earth, we ever
ceive a meaſure of glory ac-
rding to our degrees of
mility, not onely in throw-
g our ſelves upon the earth,
t earth upon earth, duſt
on our ſelves, that lying
ried there in thought of
rtality we might riſe to an

im-

immortall felicity for ever,
bleſſe the Lord with his bleſ
Angels that excell in ſtreng
and doe his commandemen
c Pal. 103. 20. (*c*) and all his holy Saints, ſa
ing, *Worthy is the Lambe t*
was ſlaine to receive riches,
power, and wiſdome, and ſtreng
and honour, and glory,
bleſſing for evermore. And
onely ſaying, but really ex
biting that worſhip in a viſi
d Rev. 5. 12, 14, 7. 11. 12. adoration (*d*). And if ſu
humility and reverence ſh
be our glory when we glor
God by ſuch emiſſions in H
ven, what poſtures low
vile enough can we finde
compoſe our ſelves into wh
we draw nigh into his preſe
here, unleſſe with *David*
introduce and uſher in ev
addreſſe to God and act
Devotion with Adorati

for *Jeruſalems* gate is very low built, and hardly to be entered in any other poſture; and both kneele and fall down before him, *Pſal.*95. if we expect his hand to raiſe us, his providence to guide us through the action, and diſmiſſe us with a bleſſing, when we believe with our hearts, confeſſe with our mouthes, and wind up all with the corporall atteſtations of the ſoules extaſies and holy tranſportation, which is nothing leſſe then Heaven *in Effigie*, a dawning or in-let to an eternall day of happineſſe.

Of Almes, Fasting, and Prayer.

MAn in his creation wa
made like unto God
that he might serve that Go
who created him *in holines*
and righteousnesse all the dai
of his life: But loosing tha
priviledge by his owne rebe
lion, was yet redeemed to
capacity of recovering by fait
what he lost by disobedienc
and to the manifestation of
in all the holy effects of sanct
fication, to which God laye
claime by right of Dominio
Col. 1.16, 17. And so we ow
hi

im ſubjection, 1 *Cor.*6.20. By
onqueſt, ſo homage, *Rom.* 6.
8. By covenant, ſo fidelity,
c. 16. 8. By communion, 1
*or.*15.10. *John* 14. 17. So our
eareſt affections, which we
hould the more ſtudy all ex-
reſſions of, for having ſo grie-
ouſly provoked him by our
ranſgreſſions. And therefore
all the fruits of ſinne have
prung from one root of bit-
erneſſe, and hang or grow
pon Three branches, our
oules, Bodies, and Eſtates;
o let us from one principle of
race correct and alter their
ature, or new load thoſe
anches with contrary fruits
nd productions. That the
aſter of our Vineyard who
igs and plants, dreſſes and
aters for that end, *e* may reap *e Iſa.5.*
ll and well laden Cluſters

from us for his care & preſerv
tion of us: our goods in wor
of Charity and Almes, o
bodies in workes of Mortific
tion, our ſoules in workes
Piety and Devotion, whi
with *Aquinas* 2.2*æ*. *Qu.*85. *A*
3. are our principall Chriſti
Sacrifices, and acts of divi
worſhip, and therefore w
thy of our conſideration apa
though ever to be joyned a
united in our practice.

Of Almes.

ALmes is a fruit of San
fication, and called by ſo
Miſericordia, which is
onely *Miſeria cordis*, a fello
feeling of others miſeries
regard of their afflictions, b
a vertue dilating it ſelfe i
actio

actions of Charity, and like ſounds and ſmels communicative as farre as it can extend any thing of its influence. For the ſoule (as the wombe of the Virgin) not ſooner conceives ſuch impreſſions from the Spirit of God, but they preſently quicken into deſires, and keep it in travell till ſome faire opportunity midwife them forth into charitable actions, in which it retaines ſome darke reſemblance of God in his operations, who from all eternity firſt framed the Modell, conceived the Idea in himſelfe of all things, then hatched and diſcloſed them in the ſhape of mercies to us in time which from everlaſting he had decreed, according to the councell, not abſolute Soveraignty of his will,

f Eph. 1. will, *f* in that his goodneſſe
diffuſive, yet not leſſening
g 2 Cor. 1. 3 participation; for the Apoſt
cals him *the father of mercies* (*g*)
to ſhew that as Father a
Sonne are relatives, the o
ever ſuppoſing the other;
father of mercies in the pl
rall, to declare their num
rouſneſſe, and that they a
the children as it were of h
nature, no leſſe then Chriſt
the Sonne of his Perſon;
teach us that this affection is
it were Gods darling & a du
grounded in the law of natur
and expreſſed in that mutu
ſelf-ſeeking reliefe in diſtreſſ
that every man hath ingrafte
in him, commanded by *Mo*
h Deut. 7. 17. and the Prophets (*h*), raiſe
Micah. 6. and ſpiritualized by Chriſt b
giving us a pattern in a prece
to imitate beyond imitatio
fo

for *be you merciſull* (ſaith he) *as your heavenly Father is merciſull*, in quality not equality. And by the Apoſtle it is called *pure Religion and undefiled* (*i*). *A Sacrifice well pleaſing to God* (*k*), nay accounted *our Righteouſneſſe* (*l*), and a meanes of appeaſing his wrath (*m*), being offered in (*n*) faith and obedience, which made *David* ſay (as an Hebrew tradition tels us) as often as he gave Almes, I will ſee thy face in righteouſneſſe; for the poore are owners, and have a title to our Almes (*o*). So as here juſtice and mercy doe meet and kiſſe each other, yet become not a Righteouſneſſe juſtifying but declaratory, and an evidence of our juſtification hereafter, in that we endeavour to do juſtice here, *Suum cuique tribuere*, which

i Jam. 1. 27 Pſal 4. 18.
k Heb. 13. 16.
l Pro. 20. 2 Pſal. 24. 5. & 112. 9.
m Dan. 4. 27.
n Heb. 11. Gal. 6. 10. Iohn 3. 17.
o Pro. 3. 27.

which made the Jewes say i
begging give me the Comma
dement, and doe not by with
holding the Mammon of th
poore turne it to the unright
ous Mammon, *Hoſea* 5. 11. fo
then it will prove a ſinne
damnable in the negation of
though neither meritorio
nor ſatisfactory for ſinne in
higheſt perfection, as a *Goe*
curſed into everlaſting flame
belongs to it; and therefore we
it good to finde out ſome me
ſure or direction to regula
our ſelves by, in the diſpenſ
tion of our *charities*, eſpec
ally ſince Chriſt ſeems to co
mand a giving without me
ſure, as the beſt meaſure
give by; when he ſaith, *Sell*
that thou haſt and give it to t
(p) *poore* (p). But to this I anſwe
as will plainly appeare fro
th

(p) Mat. 19. 21.

the context, that it was but a command of triall, and particular to the boasting young man, and no precept challenging universall obedience, because not reconcilable to many other places of Scripture, 1 *Tim.* 5. 8. And therefore out of generall principles and examples not personall Mandates we must forme our care and compasse to steere by in this so weighty duty. And our first rule shall be, to be as universall in our obedience, as God in his command, *Doe good to all, though chiefly to the houshold of faith* (*q*); rather seeking fit objects for our charity, then suffering them to finde us, in that we are but the poore mens Stewards who have an interest both in our wealth and increase, so as their propriety lieth

q Gal. 6. 10

to

lieth in our poſſeſſions, which we ought at leaſt weekly to account for, 1 *Cor.* 16.2. and to make our ability the gage and ſize of our bounty, juſtice, or charity to them, with relation to our families, condition, quality and other circumſtances. But ſome from a computation of the Jewes laying aſide the Tenth part of all their Income every *Third yeere* (*r*) for charitable uſes, would in a proportion to that oblige us to an aſſignation of a *Fifteenth part* every yeere, beſides the mercy and compaſſion we are to uſe in caſe of *debt* or other engagement (*ſ*), as the higheſt expreſſion of righteouſneſſe inherent though imperfect, *Mich.* 6.6. *Rom.* 5.7. *Dan.* 4.27. And ſurely except we goe beyond them in this, we fal much ſhort of

(*r*) Deut. 26. 12. & 14.28.

(*ſ*) Deut. 13. 1,2.

of our duty, ſince the Goſpell is but a Lecture or Epiſtle of love, and love the completion of our Evangelicall Law. Yet I am not ſo ſevere as to tie any body to this rule; for then though love may be in the act, it were not an act of love, which for the meaſure of its expreſſions ought to be voluntary, free and elective; which truely and indeed is the ground of our reward. Thus the Apoſtle, 2 *Cor.* 9. 6. *He that ſoweth bountifully ſhall reape bountifully.* And who would be ſparing of his ſeed that were ſure of an anſwerable increaſe? Yet here we muſt ſet and tune our charities to the limitations our callings and relations put upon us, like Muſicke, neither too high nor too low, the Meane being the part

part that alwaies founds be
in Gods eares, and that he
rewards most, though God
glory not our own advanta
should be the object and en
of it; for that is *not give*
but *put to interest*, that would
not be given did he not expe
a retribution of advantage
And therefore *Salomon* com
t Eccles. 11 1. mands us to *cast our Bread up*
the waters (*t*); to sow our seed
in the most barren soyle, th
poore mans breast, where it
may seem to be lost; and thi
too without any taint or mix
v Matth. 6. 1. ture of vaine-glory (*v*); no
giving to be seen, though we
may be seen in giving; fo
though we must not paint vice
into a vertue, vertue may ap
peare in its own beauty open
ly and unmasked; *Our light*
must shine, though the end of

hol

holding them forth must be Gods glory, not their own in appearing. And if we thus serve God, God will blesse us, in our (*w*) persons, in our (*x*) purses, in our (*y*) posteri-ties; for it is not onely given to the poore, but Christ in them (*a*); and so sure not one-ly to be recorded in Hea-ven (*b*), but rewarded both temporally and eternally (*c*). For the Christians Almes is his purse (*d*), which fils by emp tying; so as there is a gainfull expence, a thriving prodiga-lity as well as a prodigall thrift (*e*); an improving our Talent, by using, not burying it; by communicating both our selves and ours in workes of *mercy* to others, whether by the lips or hands, instruction, or reliefe (*f*). For he that thus

w Psal. 41. 1,2,3.
x Prov. 11. 24,25.
y Psa. 37. 25 26. Prov. 13. 22.
2 Cor. 9 9. Psal. 112. 2,3.
a Mat. 25. 43.
b Acts 10. 4,31.
c Ecclesiasticus 4. 12 17,22,29.
Prov. 11. 17,16, 6, 25,21,22, 28,27.
Job 29.31 Ro. 12 20.
d Eccl. 29. 1 Tim. 5 8. Gal. 6. 10.
e Pro. 13,7 & 11. 24.
f Lev. 19 17 Psal. 51. Isa. 58. Prov. 1. 4. 33,4,2,8.

thus gives to the poore lend
g Prov. 19. 17. to the Lord (*g*); and if God
be our debtor (O most grac-
ous descent, in that he tha
gives all to us is content t
borrow from us!) He will re-
h Mat. 10. Luke 6. Pro. 14. 21, 23. pay with interest (*h*); and i
we become *eyes to the blind*
and feet to the lame; He wil
never suffer us to want light t
direct, and limbs to carry us t
him for mercy in our necessi-
ties, *Job* 29.

From all which considera-
tions, since we are but God
Almoners, and the poore man
Almes-box, let us give with
large heart and an open hand,
knowing that we should re-
ceive Gods blessings like the
ground that drinketh in the
raine, but to make it more
fruitfull; and the stomacke
that takes not in the meat (it
food

od) to monopolize, but di-
ibute it to the moſt mean
d remote members, not to
ry nor conſume, but to man-
ge and improve them for
ods glory.

Firſt, as the chiefe end for
hich we were created, 1 *Cor.*
0.3. *Eph.* 2.10.

Secondly, in a thankfulneſſe
r our redemption, *Lu.*1.74,75

Thirdly, for the good of o-
hers in regard of the bond of
ature, *Gal.*6. *Heb.*13.

Fourthly, as part of our evi-
ence for Heaven, *Matth.* 25.
ov. 19.17. *Eſdr.* 8.21. 1 *Cor.*
.7. and ſure markes of our
lection, 1 *Pet.*1.10. Our goods
eing nothing to us, till boun-
y animate and ſend them
broad with ſincerity, not va-
ity, to do good to others; but
hen they will prove like the
wid-

Widdows myte more pond
fous, and of richer value
the ballance of the Sanctua
then the Indies would be
the Mine, the Oare in t
Earth, where it lies uſeleſſe
us. So as the Chriſtian ſhou
be like the Clouds, empty
themſelves for others uſefu
neſſe, and dropping refre
ment, if not fatneſſe on
below them, even by the e
ample of God himſelfe, p
ferring Mercy before all oth
Sacrifices, *Matth.* 9. 13. 12.
Luke 6. which is the cauſe it
ſometimes called perfectio
Matth. 5.48. 19.21. If juſtice
joyned to it. *Prov.* 3. For
muſt not feed the poore
ſome wilde beaſts doe th
young ones, upon plunder a
rapine; not with others bre
but our owne; even ſom
tim

times taken from our ordinary not ſuperfluous diet, to relieve them that want. *For with ſuch Sacrifices God is well pleaſed, Heb.*13.16. not ſo much in reſpect of our goods, as our goodneſſe, which he values according to the affection they proceed from originally, our love to him ever including that to our brother. So as there is but *Unus amor, duplex objectum*; and therefore when *affectio cordis* goes with *Opus manuum*; *a contrario*, a ſtony heart without commiſeration and beneficence, and a withered or contracted hand, that puts not forth it ſelfe to communicate, God hates. For he is the weigher of the ſpirits as well as the purſe, and accepts the gift when offered as a tribute of gratitude, not as a

bribe to corrupt the Judge
that by doing ſome good we
might be licenced to Act the
more evill, never valuing our
purſes, unleſſe our perſons are
firſt his, *Gen.* 4. and that we
give our ſoules as well as our
ſubſtance, which we ſhall need
no other encouragements for
then to conſider

Firſt, that the object of our
Charity is not the poore man,
but Chriſt in him; *For I was*
naked, and ye cloathed me not,
ſaith he, *hungry, and you fed me*
not.

Secondly, the matter of our
Charity is not ours but Gods;
an eare onely out of the full
harveſt. He hath given us ſome
crumbs from a well furniſhed
board, ſome drops from a cup
that runnes waſte.

Thirdly, the end of our cha-
ritie,

ritie, for *Da & debitor ero*; if we give pence, God will repay us pounds; for Graines maſſy *weights*, and thoſe *of glory*; for drops of cold water, rivers of joy and pleaſure for evermore. So that at our generall accounts, though the ſumme and totall of our diſburſments are little or rather Cyphers, nothing to what we owe: in our receipts God will adde figures to them, not onely to exceed our numeration but to poſe Arithmetick it ſelfe, multiplying our joyes beyond Multiplication, and ſumming them up in an eternall felicity, a happineſſe beyond augmentation or diminution. So as if we lay our foundation in charity, we ſhall raiſe a ſtructure of glory, and gaine an inheritance that is never to be loſt,

become *heires of God*, nay *co-heires with Christ* for ever and ever.

Of Fasting.

FAsting, as it is a forbearance of Meat, is of an indifferent nature, neither good nor bad, but in order to the ends for which it is performed. And if used as a holy Discipline, which every Christian is to exercise upon himselfe, may be accounted a kind of spirituall Sacrifice as an act of selfe deniall, and more particular consecration of our selves to God, both bodies and soules to a higher eminency of devotion and service, by an abstraction

tion of our selves the more from all sensuall and worldly thoughts and delights, as farre as necessity or decency will permit; that by the hunger of the body the soule may be put into a divine emulation after Spirituall food, and make a heavenly man become as it were an earthly Angell; if he performe it with preparation, separation, confession, and contrition, annoynting his head (that is Christ in his members) in works of charity, and washing his face (his soule) in repentant teares, *Matth.6.* But this may be either *private* or *publique.*

A private Fast was a votive one in the old Law (*a*), and a duty commanded in the new Testament. In that our Saviour doth not onely approve the

(*a*) Num. 30. 2.

the Pharisees fasting twice a weeke (if purged and refined from the alay of hypocrisie and vain-glory) but adde to it, and the practice of St. *Johns* Disciples, a precept (*b*), that after the Bridegroomes taking away they should fast; with rules both for the manner of it (*c*), and Musicall part, the well tuning of it, which he left to their owne elections. And therefore let us be carefull as at all times to live soberly and temperately (*d*), in regard of their necessity and happy use to be frequent in our holy Fasting, which if rightly performed (as the needle the thred) will ever usher in a blessing and reward (*e*), yet it is not the act but the intention that commends it.

b Mat. 19. 14, 15. Mar. 2. 19, 20.

c Matth. 6. Luke 5. 33 35. Jam. 4. 9.

d 1 Cor. 6. 19. Gal. 5. 21. Rom. 13. 13. Titus 2. 1 Thes. 5. 1 Pet. 4. 3.

e Matth. 6.

First, as it is a fruit of *godly*

sorrow

sorrow, and *corrective justice*, when from a reflection of our sinnes past we thus punish them, *Judge our selves to prevent being judged* (*f*), which ever includes execution as well as sentence in it (*g*). In that the crucifixion of sinne is the life of vertue, and made one say *Semper virtutis cibus jejunium fuit.* Fasting or taking meat from the Body is the food of the soule.

f 1 Cor. 11 31.

g 2 Cor. 7. 11. Jam. 4. 9. Joel 2. Luke 23. 10, 29. Dan. 10. 3. Psal. 35.

Secondly, as it disposes to other holy duties, wings our prayers and makes them more prevalent. True it was used for the obtaining the holy Ghost (*h*), in the ordination of Ministers, *Acts* 14. 23, 37. working of miracles (*i*); and as it was the first Commandement (*k*), the life of Heaven, Preface to the Promulgation of the

h Acts 2.

i Matth. 17 21.

k Gen. 3. 3.

l Exod. 24. 18. the Law (*l*), and Prologue to the Gospel (*m*.)

m Mat. 4. Thirdly, as a part of Gods worship: Thus *Anna* served the Lord with *Fastings and Prayer* (*n*); the one the soules, the other the bodies Sacrifice, though when twins they are of most prevalency with God, as in *Cornelius* (*p*). For food (which is the teat of sinne) being taken away, will humble and starve it; and the killing of that will make us live more vigorously to God, and gain us the better audience in his great Court of Requests, our service to him being a sure title of his favour to us.

n Luke 2. 37, 38.

o Psal. 35.

p Acts 10. 4

Fourthly, as it is medicinall, for the preventing of sinne, and correcting of our too ranke and mellow soile, which of it selfe is too apt to bring forth

orth such weeds and luxuri-
us growth (*q*); for the body [q] 1 Cor. 9.
nourished with sweet, the 27.
oule with soure or no meats;
hich makes our God like a
ood Falconer give us tyring,
d keepe us sharpe, that we
ight soare and fly the higher
our meditations and gain an
idence of the Spirituality of
our condition.

5. As a means to advance our
aritie, enabling us to give
e more to the *poore*, when
e are sparing towards our
lves (*r*); for without that [r] Isa. 58. 7.
ur forbearing of meat will be
t the figure of famine, not
nage of a Religious fast, or
e divels Fast onely, in not
ting, if not by Almes feeding
e empty (*s*). Or that of the [s] Acts 10. 4. 31. Dan. 4. 27. Jonah 3. 7, 8.
sts in *Ninveh*, which ended
dely in hunger.

6. As

6. As a part of that *Righte-*
ousnesse wherein we are *to ex-*
ceed the Scribes and Pharisees, if
we will entitle our selves to
[t]Luk 18.12 the reward of it in Heaven (*t*).
For it is an integrall part of our
devotion, and reckoned with
Prayer and Almes, *Matth.* 6.
Though their severe practice
of it doth shame our loose
profession. Their false and
hypocriticall Fasts, (fasting
though not as they should) our
not fasting at all.

Seventhly and lastly, as a
part of the discipline of repen-
tance, *to afflict the soule* (*v*),
[v] Isa. 58.3, 5. Joel 12.13. Levit. 23. 29, 32. wherein every sense to the
proportion of the pleasure it
tooke in sinne, should share in
suffering. Which made some
of the learned observe, that
the same word in the original
signifies both an eye and foun-
taine;

ne; that as it is the chiefe
et of sinne into the soule,
night upon the first sight of
gaine weepe its own pen-
nce, and shed teares to evi-
nce the hearts remorse. And
en I am sure that if that be
efe mourner, (as it ought)
s sensuall appetite, and all
inferiour servants will put
Blacks, and beare their se-
all parts in its sufferings.
y such was the humble
ce many penitents in for-
r times had of their sinnes,
t as St. *Jerome* (*Homil. 3. ad
Antiach.*) observes; sin-
g no confidence in them-
ves, nor waies to extenuate
r iniquities, they durst
for shame and abhorrence
their vildenesse, presume
speake their wants, nor in-
cate Gods pardon in their
own

owne names; but betoo
themselves to the Beasts (
in *Joel* 1. and *Jona* 3.) to gro
*Rom. 8. out their wofull complaints
by making them partners
their sufferings; and cau
little infants to fast, that th
innocent cries might be hea
for their loud sinnes; nay,
a reverent Divine saith, R
pentance may be pardoned
greater absurdity then thi
for so unspeakable are
griefs and compunctions wit
in (if true) as shee ma
times to common judgeme
is guilty of actions more u
reasonable; not willing th
any should escape a share
her sorrows, but wisheth
whole frame of nature
hinged in asympathy with h
the Sunne to withdraw
light, the Earth to keepe ba

ſpring, the infant to have breaſt, nor the beaſt a pa-re; by theſe effects to make the more ſenſible of our nſgreſſions, and the more nying our ſelves all out-rd comforts; making the rd Pavement our richeſt bins, anguiſh and ſorrow r bread; our drinke ſalt ares; till Gods pardoning vour and refreſhing beames me to relieve us in ſuch mes of preſſure or particular lefertions.

From all, this concluſion is be raiſed, that as the pri-ary object of our faſtings humiliations, is ſinne, and Gods diſpleaſure for it: Our me and ends ought to be ds glory and our owne *a-ndment*. Though ſome-mes they may be kept for the

the aversion of publique
private judgements, and
an outward evidence of
inward humiliation un
them (*w*), besides those ot
great ends before express
Onely let us exclude all h
pocriticall sinfull and unpr
fitable ones from all relat
to the soules happinesse.

For it is not the Philos
phers fast, to keepe pure th
senses; nor the Polititians fa
to encrease our plenty, an
harden our selves for wan
and sufferings; nor the Mise
fast, that keepes empty h
belly to feed his purse; no
Ahabs, to murther and plu
der the innocent; nor th
poore mans fast, *jejunium*
junii, as one cals it, that fa
because he hath not to eat
nor the *Gluttons*, that for
beare

w 2 Sam. 11.11. 1 Kings 8. 2 Chro. 6. 24,25. Exod.17. Lam.3. Isa.22. Jere.22. Jer. 9.1. Dan.9.10, 3. Psa.33.109 23,78,106 31,50,81. 2 King.19. 20,22.

ares one meale that he might
ble ballance his vessell at
other, not as an abstinence
n Meate, but as sawce to
pen his appetite in eating;
the *Physitians*, to digest
surfet, nor to humble the
dy, unlesse it be in order to
sanctifying of the soule;
it is onely the stampe of
olinesse and sanctified ends,
t makes a fast currant, and
es it valve with God; yet
this we must observe a *mea-
and moderation*, not mur-
ering a friend when wee
ould destroy an enemy.

Now as *Private* so *Publique*
sts are in their rules and li-
tations almost interchange-
ble, being both of the same
ture and onely differing in
e election of the Time, Place
d Company; for in private

Fasts,

Fasts, the musicall part, th
well tuning of them is ou
every particular mans as
condition and spirituall es
requires it: but *publique Fa*
are ever to proceede from t
supreame civill Magistrate p
marily, though derivativ
and by the Church; for no m
striving for a mastery is crow
ed unlesse he strive lawfull
saith the Apostle. And th
they command and exact o
obedience (*x*) if called fo
the obtaining some publiq
Mercy, or averting some jud
ment; for where *Singula g*
nerum, as well as *Genera sing*
lorum, all are concerned,
becomes every particular ma
interest multiplied; for lik
many sticks in a faggot clo
bound, commonly they bur
or are preserved together. A
therefo

x Num. 10. Deut. 33. 3. Isa. 1. 58. Joel 2. 15. Zac. 7. 5. Ion. 3. 7. 1 Pet. 2. 1 Sam. 7. 1 Kin. 2. 21. Esth. 3.

therefore in our greatest extremities when all humane helpe fayles us, let us after the example of the best men and times have our eyes in this way fixt upon God, (y) being many and yet but one man in publique duties, when one in dangers, *Act.* 4.32.

But in publique Fasts some are fixt, and standing both under the Law and Gospel (z). As with us *Rogation* and *Ember weekes*, and our Lent Fasts to keepe in commemoration the memory of Christ miraculous Fast for us by such an abstinence as is proportioned to the size of nature not desire, *Dan.* 10.3. That as the Church hath her publique sinnes, shee might appeare as one penitent before God in her Humiliations, and admit her excommu-

(y) 2 Chor. 20. Ezr. 8. 21. 23. Neh. 1.9. Est. 4. Je. 36 Zeph. 1.2. Isa. 55.6. 58. Joel. 1.2. Am 4.12. Dan. 10. (z) Lev. 23. 27.32. Zach. 8.19 Mat. 9. 14. Act. 13.3.

nicated and scandalous offenders to a reconciliation upon their publique pennance, and satisfaction for open faults. Others there are arbitrary and elective for the time to our superiours, and are either

a Num. 6. 3.4. b Leuit. 16 29.31.

(*a*) Apportionall or (*b*) Integrall, ever to bee observed (when called for Nationall, acted or enacted sinnes) according to the rule prescribed: *Pro.*1.8. yet with this indulgence from our Mother the Church, that if wee cannot all (though *Qui potest capere, capiat,*) wee may do what wee can to *humble*, not *destroy* nature, neither making our bodies wantons nor drudges. And in this measure wee may likewise shape our private Fasts, by making them longer, or shorter, totall, or apportionall, as occasion

occasion, or our abilities require. though the usuall standard of the Sanctuary was a totall abstinence from even till even (*c*); But sometimes practised with alteration. Thus *Peter*, *Acts* 9,9. *Cornelius*, *Acts* 10.30. *Ezra*, 10.6. *Hest.*4.16. 2 *Sam.* 3.35. and *Dan.* 10.3. *Num.*6.3.4. not in an absolute abstinence, but hard dyet; only these cautions are to be observed.

c Lev.16. 29 & 23. 32. Joel.1,2.

1. That for the time dedicated, we must observe it as a Sabboth day with equall strictnesse both for Piety and Devotion, *Isa.*58.13. *Act.*9.10. 1 *Cor.*7.

2. It must be penall, for the afflicting our soules in forbearing food and other delights, as an act of corrective, Justice and fruit of Repen-

tance, *Psal.* 35. 13. *James* 4. 9. 2 *Cor.* 7. 9. 11.

3. Pious in the exercise of our charitie, and other works of mercy, *Esay* 58. 6. 10. *Zach.* 7. 9.

4. Laying aside all outward (d) Ex. 33 6. ornaments, (*d*) and casting ashes upon our heads (that is thoughts of our mortalities, As the Rudder of the ship to steere us in an even and safe course: for though nakednesse be the Ladies pride, and beggers shame, let us be ashamed of nothing but our pride but when beggers before God not appeare brave towards men, but uncloath our selves diveſt our soules of inward vanities and appeare in the most humble posture before him, covering our selves with sackcloth out of the poe

Poore mans wardrop; And winding our bodies in it as a Corps ready for buriall; by that ſilent act to ſpeake our ſelves fitter to lie in the ground then to breath upon it; making every part a ſharer in our ſorrow as they were in our ſinne, *Rom.*13.13. For thus turning our muſick into mourning, our Organ with *Iob*, (*e*) into the voyce of weeping, (*f*) (our unaccented ſorrow expreſſed in our groanes and ſighes, and our *chattering* with *the Crane*, being the ſweeteſt melody in the eares of God) wee ſhall keepe our ſelves at home in thoughts of our owne vileneſſe, and by that confinement enlarge our ſelves to run the round of Gods Commandements; and by that circle here attaine a circle within a circle

e Iob. 30. 31.
f Pſal 137.

circle, infinite infolded happineſſe in Heaven: So as our holy Faſts will prove the Vigils to the great Feſtivall of the ſupper of the Lamb, where wee ſhall for ever feed upon joyes immenſe, unſpeakable, eternall.

Of Prayer.

Prayer is the very toppe branch of the worſhip of God, the breath and flame of faith, A duty in which wee acknowledge God in all his attributes and depend upon his providence, a divine grace inſpired, an arrow taken out of the Qiver of Heaven, which feathered with love, zeale, and perſeverance, ever pierces into Gods preſence above and con-

conqers all difficulties below. It is like the Angel in *Jacobs* vision that ascends with our requests, and descends with Gods blessings; A nimble messenger or Mercury, that can travell in a thought, and fly upon the wings of the winde; for fill but its sales with a gentle gale from a groane or sigh (*g*), the holy spirit being its Pilot and Christ its pole-star it will soone arrive at heaven, and returne with a rich lading of mercies. But then wee must be sure as it proceeds from *Faith*, so it must be unfeighned; from *zeale*, it must be to Gods glory, (*h*) from our *hearts*, they must bee pure, (*i*) for where the tongue is the spheare, the heart must be the center in all lifting up cleane hands without wrath

g Ro. 8. 26

h Jam. 5. Heb. 11.

i Pro. 15. 8 Psa. 50. 16. 17. 66. 18. Eccl. 8. 11. Isa 66. 3. 59. 11. Psal. 45.

or doubting, and not onely cleane white with innocency, but active too in all things that may conduce to so high an end; for *pro quo quis oret, pro eo laboret*: heart and hands, eyes and tongues, with all other faculties should concurre to the pulling downe of Gods blessings upon our selves or the whole Church. *Lam* 3. *Psal.* 45. 47. 123. Nay our very enemies who ought ever to be one object of our Prayers with relation to spirituall mercies, *Lev.* 19, 18. *Luke* 6. 23. *Mat.* 5. as well as our friends, nay more, as most wanting them.

Now as Prayer is the genus (a comprehensive word) so there are many species and severall manners of Invocation, as Orall, Mentall; Publike, Private; Extempore or premeditate

meditate, and other Members and branches expreſſed by St. *Paul* (*k*), As ſupplication *ex ſupplicijs*, Prayers *Ora rationis*, Interceſſions for others, and giving of thankes for all, to make up a compleate body of Prayer which wee may againe ſumme up in Confeſſion of ſins, gratitude for Benefits, and petition for Mercies. But in the conſideration of theſe we ſhall not take them in any Method, but involvedly, as they twine and interweave one with another, and reduce all to *private* and *publique* Prayer.

(*k*) 1 Tim. 1. 3 Phil. 4 6, 7

1. *Private Prayer*, where God gives the ſpirit of grace and ſupplication (*l*), as the ſpring and fountaine from whence all mercies flow, is a duty commanded as a meanes (*m*), and alwayes ſucceſſefull in regard of

(*l*) Zach. 12. 10. Gal. 4. 6. Pſal. 25. 4, 5. 119. 12. 33.

(*m*) Phi. 4. 6.

of the end of obtaining our
n Mat.7.7 Jer.33.3. Pro.2.3.5. Ez.36.37. Jer.29. Deut.4.7. Pſ.86.5. Ro.10.12. Jud.20. Jam.4.7. Lu.11.13: Iſa.65.24. o Pro.23.26 p Col.4.2. Ro.12.11. Pſal.2.11. 5.7. q Apoc.3.8 Pſa.141.2
deſires (*n*), If wee give God our whole heart (*o*), continue watchfull before Him with feare and fervency of ſpirit; (*p*) for the hearts of all the faithfull are compared to *golden Vialls full of odors* or *Incenſe* (*q*), *which is the Prayers of the Saints.* And if zeale be the fire to make them aſcend and become a ſweete ſavour to God, our Prayer thus ſent up to Heaven under the great ſeale of love (like the Court Earwig) will never faile of a gratious audience and return. But when wee unclaſpe and anatomize our ſoules, and ſhame our ſelves in confeſſing our paſt rebellions before *God*, *Joſh.7.7.* 1 *Jo.1.* 1 *Kings* 8 *Levit.* 5. *Dan.* 9. 4. and by our debaſement advance his goodneſſe

neſſe, He will forget what wee remember, and give not only more then we can deſire, but prevent us in asking (*r*); for Prayer faithfully performed is Gods favorite and darling, and the iſſue of the ſoule, as children of the body, the one by a naturall, the other by a ſpirituall Generation; and of ſuch efficacy, though they want expreſſions to Midwife them forth, as they can in many other wayes deliver themſelves, and never want a vertuall, though many times an orall voyce. For, as one obſerves upon *Pſal.* 32. God hath his eare in our hearts, before we have any words in our mouths; nay (*s*) groans and ſighs do many times expreſſe the unexpreſſible ſecrets of them (*t*). And the poſture of the

[r] Iſa. 65. 24.

[s] Ro. 8. 26.

[t] Jo. 11. 33. 38.

the eye ſpeakes the diſpoſition of the ſoule, with good
u 2 Chro. 20. 12. *Jehoſhaphat* (*u*), Or it weepes
w Heb. 5. 7 a Prayer (*w*) which is alwayes
Lu. 7. 44. 47 a ſtrong and prevayling, though
Job. 16. 20. Eccl. 35. 15 ſilent, oratory with God; yet
Pſa. 6. 8 38 39. 42. 72. 79. Hee is ſo graciouſly ready to conſider our wants and deſires that though teares are the beſt glaſſe for him to behold us in, Hee will ſometimes ſee
x 2 Chro. 20. 12. a wet heart in a dry eye, (*x*) the waters in the veynes of the Earth before they bubble; accept our intentions, the affections of a pious ſoule before they breake forth into any open ſtreames of ſorrow. And as the diſpoſition is thus often taken for the action, ſo action alone are many times taken to be as expreſſive of inward affections and become operative Prayers. Thus *Phineas* is

ſayd

ſayd to pray, if wee compare *Pſal.*106.30.31. with *Numb.* 25. 7,8. And acts of Juſtice are ſtyled Petitions, *Jo.*8. *Ion.* 3. *Pro.* 21. 3. As Prayers acts of Juſtice in becomming a ſacrifice to God.

2 *Publique Prayer* is an homage and out rent of the ſoule we owe to God; And though it may take its denomination from a collection *of two or three* together, it is ever beſt performed in the houſe of God, the place of Prayer, (*y*) And Gods reſidence (*z*), the chamber of preſence and Court of Requeſts, wherein he gives moſt gracious audience, and is for glory like the *gate of Heaven* (*a*) and a place ever accounted the joy of Saints and delight of God himſelfe, *Lev.* 19. 30. & 26. 2. *Iſa.*56.7. *Ier.*

y Mat. 21. 13. Lu. 19. 45. 46.
z 1 Kin. 8. 2. Chro. 6. Hab. 2. 20
a Gen. 28. 16, 17.

*Isa.*7.11. *Psal.* 11.4. & 48 & 2
& 84, & 122, & 128, & 26, &
116.114. & 132. 7. 1 *Cor.* 11. 1
16.4.17. *Mal.*3.16. *Heb.* 12.2
*Eccl.*4.17. So as there princi
pally even with *David* in th
great Congregation we ought t
muster up our devotions,
though chiefly those Prayer
the Church wee live in hath
leavied or assessed for God
service, as a publique testimo
ny of our piety for the win
ning others by our example
inflaming of zeale, sending u
a better perfume (as many
flowers in one Nosegay), and
the giving them a greater
prevalency; for *unita vis for
tior.* If there be a promise to
a few, much more to many
close knit together in the *unity
of the spirit*, and *the bond of*
b Eph.4.3. *peace* (*b*) the outward con-
formity

formity in worſhip, 1 *Cor.* 14. Society being like a faggot on fire, wherein one ſticke keeps another glowing; or as ſtones in an arch, every one holding and faſtning his fellow: whereas ſolitude wants many ſuch advantages; which was the reaſon that God playing his own Criticke could make no exception to his owne workmanſhip, but found all *very good* but mans being alone. And therefore let us not ſeparate from nor in Gods pubique worſhip, which He ſo much hates as He would not commend his ſecond daies worke (as one obſerves upon *Geneſ.* 1.7.) becauſe it was a worke of diviſion. Though there is a latitude in *private prayer*, ſo as the groanes of the Spirit are ſometimes the beſt

best eloquence, the Orato
of transient and unfixt ejac
lations being often heard b
God, when not taken noti
of by our selves, and purpos
d Psa.32.6 accepted for performances
In publique places all shou
be done to the edification a
building up one another
our most holy faith, for whi
the understanding as well as
fections must meet in the cle
notion of things we pray fo
And therefore though exte
porary prayer be lawfull,
formes for publique use I co
ceive to be the best, m
commendable, and not one
e Deut.26. allowed in all ages, practi
3,5. by all Churches since the P
20.3. mitive times (except for so
Num.6 23 latter yeeres) but command
Exod.15.1 by God himselfe (*e*). For it
21. not the words, the waxe th
Isa.38 20.
Matth.6.

receiv

receives the impreſſion, but the Spirit the ſtampe that gives it, that makes our evidence pleadable in the court of Heaven. And therefore let us conſider

First, the infinite diſtance between God and us, which ſhould make all our addreſſes to be full of awfull reverence to him, and not offer a perfunctory, raw, and indigeſted prayer, *the Sacrifice of fooles*, to the God of all wiſdome. And this made *Salomon* ſay, *Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God; for God is in Heaven, and thou upon Earth; therefore let thy words be few* (*f*). And if the diſtance betwixt thee and an earthly Prince ought to create ſuch appre-

(*f*) Eccleſ. 5. 2.

henſions as the Prophet *Mala-chi* ſpeaks of, Chap. 1. 8. ſhould we not be choiſe in our offer-tories to God, whoſe vouch-ſafing of our beſt is a conde-ſcention, there being no pro-portion or commenſuration i what we owe, and what w can doe? Onely as in the na-ture of things, ſo in manner and Spirituall Sacrifices, le
g Mal. 1. 11 our offerings be of the firſt an chiefeſt of the flocke (*g*); ou higheſt outward abilities an
Auguſtin. inward graces concurring; fo *nunquam in odoribus Sacri-ciorum delectatus eſt Domin niſi in fide & deſiderio offe-rentis.*

Secondly, when God giv the Spirit of prayer, and oth Divine gifts and graces, th are not to make us perfect

instant, nor to assist us by
ways immediate and extraor-
dinary, as in the first planta-
tion of Christianity; but by
mediate and milde courses;
he carries us from one ex-
treame to another, from in-
fidelity to true believing, by
preaching (*h*): not that it *h* Rom. 10.
workes physically, but as an 17.
instrument, as the window
conveyes and lets in light;
Nor doth he give the gift of
preaching without study, nor
of *prayer* without premedita-
tion; in both comparing Spi-
rituall things with Spirituall
things (*i*), and from thence *i* 1 Cor. 2.
forming their productions, 13.
and improving their abilities.
For as one observes upon 1
Cor. 16. that is first that is na-
turall, and then that which is

Spirituall, all infused habit
working themselves up to th
severall degrees of perfectio
in men (though all imperfec
in this life) by way of improve
ment and acquisition, an
make use of nature to regu
late, not destroy it, to act b
it, and not with the bond
woman to throw it out o
k Jud. v. 10 doores, out of Gods service
For the Spirit doth but *help*
our infirmities, not exclud
l Rom. 8 26 them (*l*). And therefore h
that will neglect meanes
depend or presume of mu
tiplied Miracles, may fanc
himselfe into damnation,
buses himselfe, not God, wh
m 1 Pet. 4. 11. commands us *to speake as h*
Oracles (*m*), not lightly, b
deliberately, taking som
forme from thence, or inno
bli

ling the faculties of nature
y ſtudy, and the aſſiſtances of
he Spirit, to frame ſomething
n analogy to them. Thus we
ay be ſaid to *pray with the*
pirit, and with the underſtan-
ding alſo(*n*).

3. Set-formes of prayer are
warranted to us by the exam-
ples of the beſt men and times,
ay of Chriſt himſelfe (*o*), and
he holy Angels in Gods pre-
ence, where no imperfection
s (*p*); with the authority of a
ull Jury of men inſpired,
whoſe practice gave a verdict
for it. Thus *Moſes* (*q*), with
many (nay all) others, in
hat ſet formes of bleſſing and
rayſing God was uſed by the
whole Church: nay ſung and

n 1 Cor. 14 15.

o Mat. 26. 37, 44. Mar. 14. 35 39. Luk. 22. 41 42.

p Rev. 5. 9, 12. & 7. 12.

q Num. 6. 23. Exod. 15. 1 21. 2 Chro. 5. 13. 26. & 6. 41, 42

38, 9, 10 Pſal. 136. Deut. 20. 3. & 26. 3, 5. 1 Cor. 16. Rev. 15. 3.

ſaid

ſaid in Heaven; for ſo we ſh
finde that of *Rev.*15.to be co
poſed out of *Exod.*15. *Pſa.*14
17. *Jer.*10.6,7.

4. Formes of prayer a
commanded, and a patter
given not onely to direct a
regulate our prayers by, as
is in *Matthew*, *After this man*
r Mat.6.9. *pray* (r), but enjoyned *in m*
materiæ & forma verborum,
the words themſelves; th
ſLuk.11.2 St. *Luke* (ſ) *When you pray,*
Our Father; that is, ſay the
very words. And this ma
St. *John* (as Divines conce
from *Luke* 11. 1.) teach
Diſciples a forme for *publi*
and conſtant uſe both for
der, edification, and the p
vention of many other abu
and inconveniences. For t
ſpirit of prayer lieth not in t

leng

length nor ſtrength of words, but in the devotion of the heart; and that I am ſure muſt needs be moſt vigorous when there is nothing to diſturbe it. By which reaſon the underſtanding having before digeſted the matter, and ſetled it ſelfe, may better goe along with the affections in a premeditated or *ſet forme*, then it can in an extemporary prayer of anothers making. Becauſe we muſt firſt throughly and conſcientiouſly weigh his expreſſions before we can concenter our devotions in *Amen*, which is a ſhort recapitulation of them, and the duty of every Chriſtian (*t*). But beſides this advantage they are uſefull for the helpe of the ignorant, the preſervation of the

(*t*) 1 Chro. 16. 36. Deut. 27. 15. 1 Cor. 14. 16.

the unity of faith and charity and to hedge and fence in the true Church from all fantastical extravagant mixtures, the froth or crudity of some mens braines; and sometimes diametricall oppositions of the Ministers prayers in their severall Congregations, according to their engagement of opinions or affections, which may disturbe and distract the best setled devotion (*v*), even turning our prayers into sinne, *Psal.* 109.7. Nor is this a limiting of the Spirit more then an ordinary, voluntary, varied prayer, of a private man in publique devotions, but a maintaining of our liberty; for we may pray with the Spirit in both; since it is nothing but the Spirits praying,

(*v*) Exod. 30 35. Deut. 26. 5 Psal. 96. 1 Cor. 14. 40. Eccl. 5. 2.

the

the act of the inward man concurring with the expreſſions of another. For if it were otherwiſe, then thoſe that pretend to pray by the ſame extraordinary tranſmiſſion of the *Spirit*, would not one croſſe and contradict another in their petitions, in that it is a Spirit of *Love* and *Unity*, not of *Diviſion*; but muſt be able at leaſt to ſhew us ſome convincing evidence to declare which of them have the true Spirit, by ſome extraordinary gifts, as thoſe of *ſpeaking divers tongues*, or *propheſying* ex tempore without the uſe of ſtudy or Arts; whereas in the native and proper ſence of praying with the Spirit all may agree if wee conſider it in its firſt actuall motions, or its teaching

us

us the matter and manner
our prayers, as well as th
dictating the words. Fo
the power of prayer consi
chiefly in the extension of th
Spirit, not in the language
the tongue; the intensnesse
our zeale, not the fulnesse
our expressions; though in th
we ought to contrive them in
the most contracted and path
tick way we can, *Eccl.* 5. for t
quicker the Bow is drawn, t
sharper it shoots, when sta
ding bent to the height slac
its force. Which made o
Saviour Christ choose his sho
forme, *Matth.* 26. 37, 44.
often repeated out of *Psal.*
and other holy men premed
tate what they were to offe
Iob 9. 14. Otherwaies *Da*
would not have said, *Pond*

words, O Lord, had hee not first weighed them himselfe.

Now if it be granted that set formes may be lawfull (as what knowing man will deny it?) but that premeditation of the matter, not words, is more usefull; I deny it upon the former grounds: And with the Apostles advise shall not in this trust to any private spirit, or at least not preferre it to that more publique one of the Church in her Provincall, Nationall, and generall Councels; she being both first and most concerned in the promises of Divine assistance, who hath ever composed short and powerfull prayers most conducing to Gods glory, and the stirring up of the affections for

for publique use, with the reservation of a power to vary them as occasion should invite still *making the spirits of the Prophets subject to the Prophets* (w) in this and all things else that concerne the due ordering of the publique Administrations, that the quit-rent we pay into Gods Exchequer in acknowledgement of our fealties and subjection may not be in coyne embased but currant, and bearing the stamp of authority. Thus in the Law where the Priest was to offer for the sinnes of the people, his Sacrifice was prescribed, though they as single persons were to measure their offering to their abilities; but then in proportion though it were meane and poore, it was

w 1 Cor. 14 32.

to

be pure, and of the beſt
ey could bring for Sacrifice
Gods Altar. Nor is this a
eater reſtraining of the Mi-
ſters ſpirit then a preſcribing
e matter, and heads upon
hich he is to frame his peti-
ons, making him onely the
ictionary to fit them with
ords; unleſſe you conceive
is the muſicke of the eare as
ell as that of the heart God
elights in; whereas indeed
e fruits and effects of the
irit are Eſſentials, not Ce-
monials; the body of devo-
on, not the dreſſe and cloa-
ing. And therefore *I* could
ſh in all things of publique
orſhip ſome Sinewes and
erves to hold all the mem-
ers of Chriſt in a firme union,
me ſymbols of publique
com-

communion, that all irrev
rences, impertinences and in
pieties might be baniſhed o
ſolemne and publique me
tings, and our Church li
z Pſa. 122. 3 *Jeruſalem all one in it ſelfe* (z
The whole Congregation
one man, ſerving God wi
reverence and feare, truth
the inward man, and an hu
ble decency without. For
God ſtand in the Congregati
it will ſure be fit for us,

1. *To come.*
2. *To bow down.*
3. *To kneele before the Lord*

y Pal. 95. *maker* (y).

and uſe all other expreſſi
that may declare and ex
devotion, *Pſal.* 134. 3, 87,
30, 132, 7. *Luke* 22. 41,
Dan. 5. 10. *Ezra* 8 5, 9, 5. *Ne*
6, 5. *Lam.* 3. 4. But for th
refe

ferre to what I have ex-
eſſed upon the title of Ado-
ion.

And upon theſe grounds
e Church hath ever thought
mes of prayer moſt uſe-
ll and neceſſary for Gods
ouſe of prayer; where there
ould be a daily Sacrifice
ffered (*a*), (even the calves
our lips (*b*), though not of
ur ſtall) which hath been of
te ſo much neglected, as I
onceive, by reaſon of their
iſuſe, and the ſuſpenſion of
oſe injunctions that have in
rmer times obliged to it, ſo
I cannot but wiſh (if our
ommon Prayer booke may
ot be againe reſtored, when
urged from thoſe ſuppoſed
rrors ſome tender conſci-
nces have been offended at)
that

a Heb. 13.
b Oſe. 14.

that yet all formes may
be aboliſhed; ſince it may
eaſily ſhewed that the Chu
neither under the Law
Goſpell, if in a ſetled and pr
perous condition) ever want
a ſet Liturgy for the regu
tion of her publique devo
ons; and that the want o
amongſt us hath at leaſt
ſcured (if not extinguiſhe
much of that Piety for wh
this Nation was ſo bleſſed,
it became the envy of all
thers; and I hope God of
great and abundant mercy
put it into the hearts and re
lutions of thoſe that have
juſt power and calling for
to cauſe the *Beſaleels* of
times (thoſe men that G
hath endued with moſt
dome and cunning for the bu
di

ng of his Church) to hew
d prepare ſome ſtones, and
ake them fit for his *Ieruſalem*;
at every unskilfull workman
ay not bring his rough and
ncaſt thoughts, and be ham-
ering and ſeeking for matter
hen they ſhould with it knit
into the building; but have
eady moulded and ſquared
the moſt ancient and beſt
tternes even of the pureſt
d Primitive times; as ours
s formerly modeld, both
r uſe and ornament (like
polished corners of the
emple) wherein it was their
udence as well as Piety to
mpoſe their ſolemne Ser-
ce of ſuch parts as might
oſt advance Religion, in-
me the affections, and com-
with the Ages infirmities,

and conditions of men; b
reading ſome parts of th
Scriptures, with interpoſing
Prayers, Pſalmes, Hymne
and Spirituall Songs; that th
thoughts might be thereby th
more elevated, and Gods pra
ſes manifeſted.

Praiſes for benefits, Praye
for preſent and future want
with an interweaving tho
duties, that the returnes of t
Spirit might be the more i
tenſe and fervent; The inf
riour powers of the ſou
(which cannot long contin
without paine in any one p
ſture) kept up; and the u
derſtanding (the higher pa
of the minde) be raiſed wi
the contemplation of tho
Divine and revealed myſteri
by this variety to becom
help

helpes and ſpurres to one another, and take new inflammations to pray from hearing the Word read.

From all which conſiderations the Church hath accordingly compoſed her Liturgies, and contracted the matter of her publique Formes into feweſt words, knowing it is the vertuouſneſſe of the mind, not the copiouſneſſe of the Language; fervent petitions, not teadious tautologies; much praying in few words, not vaine babling in long prayers, that is acceptable to God; ever ſupplying their defects by the repetition of the Lords Prayer in every overall returne to that duty, knowing that God is not nauſeated with one and the ſame

diſh (as we in our diets) i
the Spirit hand it into hi
preſence; nor are we forbi
to pray the ſame Prayer ofte
over, if we repeate it not a
a charme, or place power i
the words (like the vagabon
Jewes Exorciſts in *Acts* th
19, 13, 16.) As if they had an
Phyſicall or innate vertue i
them, or did produce an
thing from being pronoun
ced; But if wee give form
to that matter by the Spir
moving it, we pray well i
(c) 1 Io. 2. the Name of Jeſus (c) thou
beſt when we uſe his word
or ſhape our Prayers by th
abſolute Copy hee hath le
us; and then they will not
ſhort, leaſt by it we ſeem
ſet too little a value upon
waighty a duty; nor too lo
fi

for publique uſe, leaſt the weakneſſe and imbecillities of ſome in mixed Congregations ſhould ſtay behind or ſtop in the way, and not be able to goe along in the duty; But ſo tempered as may keep up all mens devotions to the higheſt pitch they can be raiſed; for too much laſſitude of ſpirits diſpoſeth to ſleepe and laſie poſtures; whereas a percing brevity holds the intentions of the mind moſt erect and leaſt ſubject to flagging (like an Arrow, as I ſaid that ſtaies but little at the bent before it be ſhot) nay wee ſoare to Heaven ſooner upon the wings of ardent affections, then the traine of long diſcourſes (*d*), which like a Thread never ſo well ſpunne

d Eccl. 5.

ſpunne weakens and ravel when drawne beyond it length; onely let us be ſure to give them theſe Qualifications.

First, That they be made in Faith (*e*); for as Prayer is the mouth of Faith, ſo Faith is the heart of Prayer.

e Heb. 11. Jam. 1.

Secondly, with zeale: for it is the fervent prayer of the Righteous that prevaileth much (*f*); and the flame that aſcends when the dull and heavy matter dies in its aſhes and proves its owne grave.

f Pſal. 38. 55. Jam. 5.

Thirdly, with vorifera-tion as well as intention; orderly and vocall (*g*) as well as mentall; Thus *David*, Pſal. 141. 142. 1. *For he cried*, ſaith the Text (to ſhew his inward fire

g Hoſ. 14. 2, 1, 3

fire and fervency) with his voyce to give it the ornament and advantage hee could; knowing that as the Spouſe muſt be all glorious within, ſo her Dreſſe ſhould be of Needleworke and wrought Gold; and therefore let us not onely praiſe him upon the well tuned Cymbal (the heart,) but upon the loude Cymbal (the tongue,) to ſhew forth his honour, and ſpeake his praiſes in both.

Fourthly, with importunity, which made *David* redouble his voyce, and eccho backe his owne words; For this is the Spirituall Engine by which Heaven ſuffers violence, and the violent take it by force; ſo as he that askes ſhall obtaine, or if not obtaine

taine by asking, will finde b
ſeeking; or if not finde b
ſeeking, will be ſure by knoc
king (a perſevering importu
nity) to force Heaven gates
for with *Abraham* as long a
we ceaſe not praying God wi
not ceaſe giving.

Fifthly and laſtly, with hu-
mility: for like well layden
Trees the more we are hung
with Gods graces, the lower
they bend us; and not onely
invite Gods eye to behold
(but himſelfe to reſide in) us,
who hath no Heaven upon
Earth but the humble ſoule
to inhabit (*h*); and who
would not doe any thing to
purchaſe ſuch a gueſt? debaſe
himſelfe to be ſo exalted, and
with the no leſſe good then
great Patriarke, Preface his
Prayer

h Iſ. 57. 15.

Prayer with a humble confeſſion of his owne vileneſſe, in ſaying I am but duſt and aſhes, nothing either in foundation or ſtructure but the moſt baſe, barren, and uſeleſſe Earth? neither is this grace a ſingle vertue, but as it were the Arke that keepes all other holy things in it.

Now if we thus ſucke the breſts of his promiſes, and have an eye of faith alwaies upon him, his will againe meets ours; and then as the neutraliſts obſerve, (when the nurſe centers in the childs at the tet, and keepes in that conjunction) the Milke will flow and nouriſh us both in body and ſoule to eternall life; for the body is the Temple of the Holy Ghoſt here, and

and hath Heaven provide
for it hereafter : if it bear
its part in the Duty, as i
hopes for a ſhare in the Re
ward.

Now having thus farre con
ſidered the duty of praye
with the manner of perfor
ming it, we ſhould doe wel
to allow it ſome ſet times; a
if none, make it but on
continuall duty; for ſo th
Apoſtle commands us, 1 *The*
5.17. 1 *Tim.* 2. *Eph.* 6. 18.
pray alwaies in habit, if not i
art. *Ph.* 4.6. *Acts* 10.2. Thoug
in act too as often as our own
private retirements or othe
opportunities invite us, whic
was the reaſon the Churc
ever had her *houres of pray*
conſecrated and appointed fo
her publique devotions, *Pſa.*
55.17

.17. & 119.164. *Marke* 1.
5,40. *Job* 38.7. *Lam.* 2.19.
s in the morning, *Pſalm* 92.
2. The third houre of the
ay, *Acts* 2.15. *Mar.* 15.25.
*m.*6.10. The ſixth houre
f the day, *Acts* 10.9. *Matth.*
.5. *Pſalm* 55.18. The ninth
oure of the day, *Acts* 3.10.
Matth. 27.55. And at eve-
ing, *Gen.* 24 63. *Exod.* 12.6.
ſalm 65.8. *Mar.* 13. 33, 35.
ut if we cannot this, let us
oe what we may; and if not
ven times a day, with *David*,
t us at leaſt *Morning*, *Eve-*
ing, and at *Noone*, praiſe
ur God (z), making it the
cy to open our paſſage to
l ſecular imployments, and
ſhut them out when we
tire to reſt; for then our
rayers like an Heavenly ex-
halation

(z) Pſal. 119 164. Pſa. 55.17.

halation drawn forth by th
Spirit of God will as re
freshing dewes fall down
againe upon our labour, an
make them pleasing and frui
full.

But it may be objected th
Gods dearest servants, thoug
frequent were not alwai
successefull in this duty, bu
sometimes have prayed them
selves into a wearinesse, de
jection, and silence, if no
despaire almost of being hear
Psalm 77. 69. 2. 119. 8. 8. 12
Lam. 3. *Job* 30. 20. *Matth.* 1
22, 23, 26.

To this I answer, that God
displeasure is sometimes h
favour to us. And that i
not giving sometimes he
gives us his greatest ble
sings; and doth not heare
eithe

ther becauſe he would have
and make us more impor-
nate, or to try our pati-
nce, exerciſe our faith and
bedience, encreaſe our hu-
ility, and make us the
ore value his benefits when
e have obtained them (*a*).
hough he is alwaies giving
mething equivalent (as
od) if not the thing we
ke even when wee aske it,
ough perhaps not diſcern-
le to us; Thus to *b* St. *Paul*;
d to our Saviour, who was
t heard in that the Cup did
t paſſe from him, *Matth.* 26.
d yet was heard in that
od gave him other comforts
poyſe it, *Heb.* 5. 7. So that
s ſubmiſſion to his Father
ll obtained the ſatisfaction
his owne; whereas ſome
in

a Mat. 15. 28. 2 Cor. 12. 7, 8. Cant. 3. 1, 4. Luke 22. 44. Pſa. 37. 40 1 Pet. 4.
b 2 Cor. 12 8, 9.

in being heard are not hea
c Pſal.106 15. & 69.22. Mal.2.9. (*c*), in that God then curſ his own bleſſings, and wi the fruit ſends a worme conſume it, *Pro.*1.31. *Hoſ.*4. *Pſal.* 78.30,31.

But to wind up all, if moderate our requeſts a bound them with ſubm ſion, and remaine as fixt the beliefe of Gods ſpeci providence to us in all rieties of fortune, as we d
d Matth.6. 33,34. Prov.30. Jam.1. 1 Kings 3. in the beliefe of a God (*d* and then aske (*in ordine*) the dew of Heaven, and th the fatneſſe of the Ear which a ſhaming confeſſion
e Pro.28.9, 13. Pſal.31.51 our owne vileneſſe (*e*), (ſo ſome obſerve prayer ſelfe is in the originall to derived from thence) we ſh obtaine all we can deſire,

a kinde of omnipotency ere is in a faithfull and fer-ent prayer (*f*), raiſe our lves above the World and ll in it; for the carnall Chri-ian is but of the Earth rthly; Philoſophy bapti-d, as it were, carries a orall good man ſomething her, but then it leaves in the middle Orbes e a meteor hanging in the re above earth, not ſo gh as Heaven; higher then e ſenſuall, but below the iritual man. And the pi-praying Chriſtian onely mbes Heaven and poſſeſ-th it under a vaile of fleſh, ving all things elſe under n, for hee can interrupt motions of Heavenly bo-s, as in *Hezekias*; maſter the

f Matth. 11 12. Io. 14. 13, 14. Jam. 1. 4, 5. 1 Jo. 5. 14, 15. Exo. 32. 10.

g Isa. 43. the Elements (*g*), open th bowels of the Earth, *Num* 16. Plucke up the ſluces the Clouds, and pave th waters; nay by a Religio impudence and holy violen can give a Law, as it we to the Law-giver (*h*), r verſing his decrees, *Judg* 10. 13, 15. Conquering A mies, 2 *Chro.* 14. 9, 12. Mi wiſing the Graves, and bri ging their dead to life, wh the children were in th birth, but wanted ſtreng to bring forth, *Jo.* 11. 3 38. And refuſing all refuſa *Geneſ.* 32. 25, 28. break through the repulſe of G himſelfe, *Matth.* 15. 26, But in all wee muſt ma Gods Word the ground matter of our prayer

h Exod. 32. Deut. 9. 14 20.

Sam. 7. 25. *Jam.* 1. His will the Rule, *Jo.* 5. 14. The holy Spirit the life and principle, *Rom.* 8. 36. *Zach.* 2. 10. *Job* 37. 19. preparing, 2 *Sam.* 7. 27. ſtirring up, *Iſa.* 64. 7, 8. and fixing our hearts upon God alone, *Pſalm* 57. 7, and ſummoning all our powers, like ſo many Lines to meet in Him as their Center; *Pſalm* 103. And then the man thus Sainted here may become a *Moſes* to appeaſe Gods wrath againſt a Nation, a *Phineas* to ſtand betweene the living and the dead, to ſtrike away, and quench the flames of a devouring plague. An *Elijah*, Chariots and Horſemen, a Banke to ſtop the inundation of Gods judgements, even the ſtrength of

Israel; and not onely Bul
warkes against an Enemy, bu
a roofe and covering too a
gainſt judgements from Hea
ven. And having thus fini
ſhed my weake and ſhor
meditations, I wiſh the gen
tle gayle of Gods holy Spir
that fils the ſayles (as prin
ciple of all Spirituall mot
ons) may waft you into th
harbour of ſure peace an
acquieſcence in him; an
that theſe ſparkes and glim
merings of conſolation an
direction blowne abroad fro
that fire hee hath kindled
my heart may enflame yo
all that read this rough an
unpoliſhed piece with th
ſame affections I commend
to you, not looking at th
inſtrument, but hand th

I worke

workes by it; for if you reape advantage, and gather fruit from this barren Tree of my planting, the weakneſſe of the meanes will be an improvement of GODS glory. Onely I ſhall deſire you will forget the Authour, and looke upon the Object, or accept the odour of humility I ſend with it, as my oblation to expiate for my other faylings; which cannot but make him little in your eyes that is nothing in his owne; The Earthen Pipe onely which God hath uſed to convey ſome drops (I hope) if not ſtreames of refreſhing comforts to your ſoules. And however *looking to Jeſus the Author and conſummator of my faith* and hap-

(i) Heb. 12. 2 pineſſe (*i*), I am reſolved with patience to *endure the croſſe*, and *deſpiſe the ſhame* that can be caſt upon me for my honeſt intentions; being confident God will accept my well aimed though ill ſhot Arrow, firſt taken out of his Quiver, and now brought to His Altar; where I deſire to offer up my ſelfe with it to be both Prieſt and Sacrifice, though all be leſſe then the leaſt of his mercies, which are my guide and ſupport here, and will be my reward hereafter: when hee ſhall tranſport me from Earth to Heaven, from a valley of teares to a mount of joyes; and thoſe not fading or decaying (like the ripeſt and fulleſt blown pleaſures here;) but

t to fulneſſe of joyes, with-
ut either waine or eclipſe;
nd that fulneſſe not narrow,
r bounded, but in ſuch a
ll meaſure, or meaſure of
lneſſe, as knowes no mea-
ure or degrees; and that not
omentary, but for ever and
ver; in a continuall multi-
lication and ſucceſſion of
appineſſe; which will al-
ies ſatisfie, never ſatiate,
n that God is the object, the
oy immenſe; and all no leſſe
ternall then God himſelfe.

FINIS.